

Youth



Religious Education

January 17, 1960

EXHIBIT

Pacific School of Religion

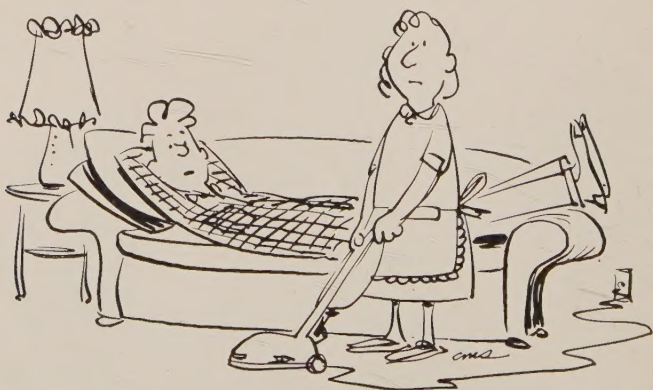


- ▶ On making good conversation
- ▶ Do you like children?
- ▶ Sumo—Japan's biggest sport



editor's note:

Teenagers belong in the pulpit on Youth Sunday on January 31. This is youth's chance to tell their elders and their parents how they feel about various religious topics and just what they've been doing as young churchmen throughout the past year. But it is more than that. Your very presence in the pulpit, your participation in the service of worship as ushers, as choristers, as readers of the scripture, as leaders in prayer, is a reminder to your church that you are part of the Christian fellowship and that you can carry adult-like responsibilities. With this kind of influence and impact dependent on the quality of your participation in the Youth Sunday service, you can see why this special observance is so important to you as a young Christian and so important to the church at large. This is youth's time to make a visible witness. May you witness well. This is your Sunday.



"If we won't have mothers and fathers up in Heaven, Mom, what do you think you'd like to have me call you?"

January 17, 1960

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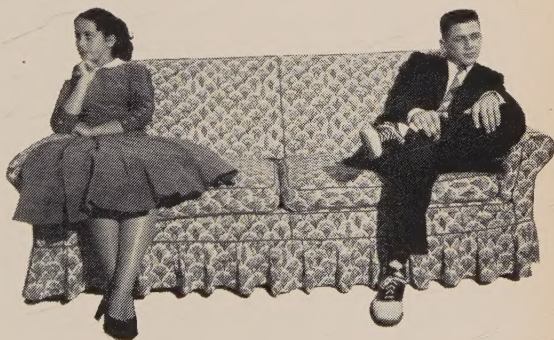
YOUTH magazine is prepared for the young people of the United Church of Christ (Congregational Christian Churches, Evangelical and Reformed Church). Published biweekly throughout the year by The Christian Education Press and Pilgrim Press. Publication Office: 1720 Chouteau Avenue, St. Louis 3, Missouri. Second-class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage provided for in Section 1103 of the Postal Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, \$2.50 a year. For rates write for order blank. Single copies, 10 cents.

Subscription offices: Board of Christian Education and Publication, Room 210, 1505 Race St., Philadelphia 2, Pennsylvania, and The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts.

Page 11 Number 2

“I
didn’t
know
what to say!”



THE silence stretches into minutes and the minutes into what seems like eternity. Frantically, your mind gropes for something—anything—to say. You and Randy have discussed the movie you’ve just seen, you’ve dissected each class that you are in together, you’ve grumbled over the piles of homework dished out by Mrs. Drew, the English teacher, and you’ve wondered why parents are so unreasonable when it comes to setting a curfew



hour. Now what should you talk about? And why doesn't Randy say something—anything—instead of sitting there like a bump on a log? You feel frozen inside. Your first date with Randy—probably your last now.

What causes you to “freeze” in social situations, such as dating? Why do you have such a hard time talking with someone you don't know too well or someone you really want to know better—whether it is a member of the same sex or of the opposite sex, a teacher, or an older person? And why do you often have trouble “getting through” to your classmates—people you see every day—as well. What can be done? Are there practical pointers that will help you?

You're not alone. Each of us wants to feel accepted and valued as an individual. And each of us

is somehow doubtful of making grade. Call it lack of poise, nervousness, no self-confidence, inferiority complex. What it boils down to is one common emotion—fear.

Fear assumes many shapes and guises. It's fear that traps the person in a corner of the room while her classmates are milling around, talking and laughing. It's also fear that propels Harry into attending to getting off-color jokes and unflattering gossip. Even the “most popular” boy or girl has the same deep-rooted anxiety and yearning to be liked and the same fear that she (or he) won't be.

How do you break the “fear barrier” that will enable you to talk to people with ease? What, specifically, are the problems you face and what solutions?

“Nobody ever comes over to talk to me. I'm always on

"I'm interested in people . . . know how they think and feel. But how do you draw them out?"

Inside looking in. Don't wait for other people to make the first move—because they're waiting for you! You be the ice-breaker. And don't search your mind for something clever or witty to say. Just be yourself and help them be themselves.

"Who's interested in what I have to say? I don't go anywhere that's different or do anything that's unusual." That's what you think . . . and that's where you're wrong. Don't sell yourself short! You're *you* and nobody else can make that statement. You've got your likes and dislikes, your peculiar quirks, your special interests and talents, and your own reactions and viewpoints. You are you and in your life you've got to live with you. Learn how to live with yourself and help others do the same. And be sure the self you sell is your *real* self and not a false product. Be honest with yourself and others. And don't forget, you're a potential friend to others who also seek friendship.

"I am interested in people . . . how they think and feel. But how do you draw them out?" People immediately sense and respond to the person who is

honestly interested in what they have to say. Drawing people out means listening to *them*, asking *them* questions, and commenting or adding to what *they* said.

When you listen actively, you're intent upon what the other person is saying. You pick up points of interest and comment upon them. You ask questions because you want to know. You're not worrying about what you'll say next, or what he is thinking of you. And you don't pounce at the first chance to change the subject. Under your welcomed attention you'll find the other person expanding and wanting to share part of himself with you. From that point on you don't have to worry about "making conversation." You've got it made.

"When I start to talk, nobody listens. What's wrong with me?" Perhaps you're over-sensitive. Or you might be trying too hard to be one of the gang. Do you make a habit of parroting other people's ideas and pet expressions? Do you find yourself repeating a few stock phrases over and over? Maybe your friends have heard you say the same thing so many times that they automatically know what's coming. So they don't listen. It's much

***“When I start to talk, nobody listens!
What’s wrong with me?”***

better to express yourself naturally and spontaneously. Just be you!

“Unless I’m discussing everyday things like school and records, I’m at a loss for words. Sometimes I feel so stupid!”

You’re not expected to know everything about every topic under the sun. Don’t be afraid to say “I don’t know” and to ask for an explanation. But if you honestly feel you do lack knowledge in various subjects, read up on them. Try making it a practice to read the newspaper every day, expand your reading to a wider variety of magazines, try a thought-provoking novel or non-fiction book every so often. As you read, make mental notes of items that might be of interest to your friends and classmates. You’ll be amazed at the new horizons you’ve opened up for yourself—and the zip in your conversation.

“I always think of things to say but somehow when I go to speak I can’t seem to get it out. And then when I do, I feel like everyone is laughing at me!”

It’s not a tragedy if you don’t express yourself perfectly. There are very few people who do. What does need correcting is the low opinion you evidently have of yourself. Be-

fore you can effectively communicate with anyone, you’ve got to learn to accept yourself as you are—that includes your good points, as well as your bad points. It’s not being swell-headed to concentrate on your good points. Others place the same value on you that you place on yourself. Look around you. They’re not worried because you’re not the most beautiful, the smartest, the funniest. And they’re too busy worrying about their own shortcomings to be overly concerned with yours. They’re eager to have someone point out *their* good points *to them*. How about going out for activities that fire your imagination? As you become involved in something that really stimulates you, your self-consciousness will disappear.

“But I don’t agree with her!” Don’t agree with someone just to be sociable. Above all, be honest. If you have obvious differences, don’t be blunt in your opposition, but be firm and fair. Try to draw out the other person’s position. Try to understand his position. At the same time, try to explain your own feelings in a kind and clear manner. In the long run, you’ll be appreciated for your honesty, your

elligence, and your tact. We all
ave approval. But because a per-
disagrees with you doesn't mean
at he doesn't *like* you.

**"I don't feel at ease with
older people—or with teach-
ers."** Be courteous and respectful,
it don't act as if they're from an-
other planet. Be natural. Ask a few
leading questions. Their life's work
(including teaching) is usually a
good starter. As a rule older people
enjoy talking with young people and
give fascinating stories and insights
to share. Don't try to impress them,
let them impress you.

**"On a date or at a party, the
conversation has a way of dying
out . . ."** When you go to a party,
you are well-groomed and attrac-
tively dressed. Why not prepare
yourself mentally as well? If you
have an idea who's going to be at
the party, you'll know what subjects
are likely to come up for discussion.
Why not dig out a few interesting
bits to share? The same applies
to your date. Try to find out, if you
do not already know, what his main
interests are. Do your outside read-
ing and then wait for the right time
to spring your gems.

What makes a good conversation-
ist? It's when you are more inter-
ested in what the others have to say
than in what you have to say. It's
when you are a responsive listener,
an informed and careful thinker,
and an appreciator of all kinds of
people.



OUR COVER STORY

Words can be a bore. But with-
out words, life would be nothing.
We gain knowledge from others by
reading words. We get and hold
jobs through words. And "I love
you!" is a group of words vital to
our life. Sometimes we're at a loss
for words. Sometimes we can't stop
talking. Sometimes we use words
we wished we hadn't. The girls on
our cover are coming face to face
with the main problem at hand—
how to make the right use of words.
You don't have to have a big mind
to use words properly and skillfully.
It's **you** that counts. **How** you use
your words is more important than
what words you use. Don't use your
words to sell a personality that is
not really you. But use your words
to tell others about the **real** you.
Be yourself. Be honest. Be sincere.
Use your words to help, not hurt.

has

[illegible]

Has the Gospel been found?

By Lionel A. Whiston, Jr.

THE discovery of the Dead Sea Scrolls, in 1957, gained much newspaper publicity, but there are many other important archaeological discoveries being made all the time. Everywhere men are digging the earth seeking to recover their past. In our own country from the West (the Saugus iron works) to the East (Indian remains) we are gaining a whole new picture of our beginnings. The Russians, British, French—all are working vigorously. The Vatican at Rome has even conducted elaborate and dangerous excavations under St. Peter's Basilica looking for the burial place of the great apostle.

One of the most important discoveries, the Gospel of Thomas, published just last year, was unearthed some 15 years ago. A group of Egyptian *fellahs*, farm laborers, digging along the banks of the Nile, unearthed an ancient jar, containing 13 manuscripts dating as far back as the mid-second century.

These *fellahs*, who were digging for a natural fertilizer they call *sebak* in an old cemetery at the base of a great chalk cliff, found that the jar contained not treasure but old dusty manuscripts. Unaware of their importance, they used some of the loose sheets to light a fire for their meal.

As they sat around eating, they decided that these old papers might be of some value to them after all. So they divided the contents of the jar equally among themselves. Because they could not read the ancient script, they took it to a village priest. But the priest could not read the script either. So they sold the manuscripts to some local traders for about nine dollars.

Although the dealers in Cairo, where the manuscripts turned up several months later, were not familiar with the ancient Coptic script, they recognized the value of the manuscripts. Fearing that the Egyptian government would claim the

This tattered papyrus page is from the ancient Coptic manuscript containing 114 sayings attributed to Jesus. Found in 1945 in an Egyptian cave overlooking the Nile River, the document dates from the third century and is ascribed to the doubting disciple, Thomas.



has a lost gospel been found?

old books, they sold them secretly. Thus began several years of frantic pursuit of the old manuscripts by dealers and scholars all over the world. Eventually, all but one of the 13 volumes were recovered by the Coptic Museum in Old Cairo. They became the property of the Egyptian government who then turned them back to The Coptic Museum.

These 13 bound volumes include 49 works and are thought to be copies of original sources going back perhaps to the first century, as old as part of the New Testament. They are part of a "gnostic library."

Few of you will recognize the word "gnostic," but Paul and other New Testament authors knew it all too well. Gnosticism was a heretical combination of paganism and Christianity which, for a time, threatened to replace Christianity. Biblical books such as Colossians, 1 John, Jude, and others attacked Gnosticism.


Obviously these manuscripts add much to biblical studies. For one thing, since they are a library of a Gnostic group, they tell us much of the life, beliefs, and practices of a Gnostic community. Hitherto all we have known has been a few vague comments of the New Testament authors and early church writers. Now we have a much fuller picture.

Of far greater interest, though, is the fact that one of these books

calls itself "The Gospel of Thomas." For many hundreds of years, a belief has persisted that a Fifth Gospel, a lost gospel, once existed. This gospel was said to have been written by Thomas, one of the Twelve Apostles.

To call it "The Gospel of Thomas" is not quite accurate, for actually the book is a collection of sayings and parables—114 of them—attributed to Jesus. Some of these are word for word what we have in the Gospels. Others are variations on New Testament sayings. Still others do not appear in the New Testament, but they have been preserved for us by early church writers known as the Church Fathers. The fourth group is composed of sayings which, up to this time, have been comparatively unknown.

This is truly a sensational discovery, but here we must offer a word of caution. Simply because a book says, "Jesus said . . ." does not mean that he actually said it. After all, Jesus was crucified about 30 A. D. and these manuscripts were not written down until about 100 A. D. Some of these sayings, such as those in the New Testament, are obviously genuine. Others are quite obviously false. Concerning the others, who knows? Quite possibly some of these are genuine lost words of Jesus, but it will take at least a decade of scholarly work before we can be sure.



notes from the "Gospel of Thomas"

o these words sound like Jesus talking?

"He who is near me is near the fire, and he who is far from me is far from the kingdom."

"Split a piece of wood—I am there; lift the stone and you will find me there."

"If those who lead you say to you: Behold, the kingdom is in heaven, then the birds of heaven will precede you; if they say to you that it is in the sea, then the fish will precede you. But the kingdom is within you and it is outside of you."

"Mary said to Jesus: Whom are your disciples like? He said: They are like small children who have settled in a field which is not theirs. When the owners of the field come, they will say: Leave our field to us. They are completely naked in their presence, and so they will give it to them and give them their field."

"For where the beginning is there shall be the end."

"Whoever drinks from my mouth shall become as I and I myself will become he."

"Woe to the flesh which depends upon the soul, and woe to the soul which depends upon the flesh."

"I have cast fire upon the world, and see, I guard it until it (the world) is afire."

"When you will have cast off the mantle of shame, when you shall be naked without knowing shame, when you will be two in one body, then you will know the Kingdom of Heaven."

"Happy is the man who has suffered. He has found life."

"He that searcheth findeth. He that findeth will be astonished. He that is astonished will be in admiration. And he that knoweth admiration will reign over the world."

"Man is like unto a clever fisherman who casts his net into the sea and draws it up full of little fishes. And among the little fishes he finds one good big fish. And the wise fisherman takes the one big fish and throws back into the sea all the little fishes. And it hurts him not to keep only the one big fish."



**IF
YOU
LIKE
CHILDREN**

by Jesse C. Bu

not
so

elementary

JOYCE was explaining to her brother, Harry, why she had prepared herself to become a teacher in the elementary grades.

"When I took that course in child psychology a few years back, one of the requirements of the course was that I observe a child in the third grade of a public school for three months. Remember how you kidded me when I had to work so hard on my paper, 'Observations of Mary Anne'?"

"Harry, that project had a compelling interest for me. It was fascinating to watch a child grow—and I made up my mind right then and there that I was going to become a teacher and work with young children all the time."

"I guess it will be very interesting work," remarked Harry, "and you always did get along well with young children."

"That sounds like a build-up for me to do some-babysitting so you and Susan can go out on the town!" Joyce teased.

So much has been learned about child psychology—why they play so hard, when they begin to understand things, what their needs are, other vital facets of those interesting human beings known as children, and how to work with them—that the teacher needs a lot of training.

The individual who wants to teach in the elementary grades will spend at least one-fourth of his or her total time in college learning about children. In addition, the individual will be learning how to teach the 3-R's and will be required to take many other subjects that will broaden her knowledge in the teaching area.

Preparing for elementary teaching isn't a hit-or-miss affair. Joyce didn't just wander into her decision to teach; she planned her way into it and prepared for it as systematically as for any other profession. ►►►

first in a series of articles on teaching



what they do

Elementary teachers generally work with the same group of children anywhere from 20 to 30 hours a week, sometimes more. Soon "Teacher" gets to know these tots as well as members of the family, and there is responsibility resting on the teacher for the health, education, and welfare of the children. "One of the things you learn first is that children shouldn't be allowed to play too hard, become over-fatigued," a teacher told me. "You also have to see that each little child rests during the day."

Meantime, the process of education is underway. The teacher has to give careful instruction in numbers, in making letters, in early reading, and while the while is training children to respect the rights of others. A good teacher does much home visiting and is active in several professional organizations.

The teacher must develop interesting ways of presenting the lessons across to the children, and must maintain a cheerful, orderly classroom. Many teachers give much time to preparing bulletin boards and exhibits. These have a lot to do with the atmosphere and tone of the classroom.

In other words, that 20 to 30 hours per week minimum doesn't nearly suggest the time that effective teaching requires. "But when you love to teach you don't sit and watch the clock; the time passes swiftly, and you enjoy working with the children and you're happy," were the words one teacher used in describing what she did.

**how
to
become
one**

The first step in preparing for elementary grade teaching is to select an accredited, four-year college or university which offers teaching preparatory courses. Careful inquiry should be made about "laboratory" facilities. Does the institution have a working relationship with the local system? Can the interested candidate be a part-time "intern" in an actual elementary school to get the necessary training?

The second step is to take those courses which meet the "Certification Requirements" set forth by the state in which one wants to teach. It is up to the student to know what these are. Some candidates lose much time by "overlooking" courses that they simply must have to be eligible for a Teacher's Certificate (and you can't get a permanent job without one). In general, the interested candidate may expect to follow a rather definite course outline for at least three years.

Third, register with the Placement Office on campus in plenty of time to allow interviews with visiting principals and superintendents. When? In order to beat that last minute rush, many students register at the start of the junior year.

Qualified individuals with training and ability may expect a minimum starting salary of about \$3,000 to \$3,500 most places, and it may go higher. Top salaries in the field often exceed \$8,000.

Sources of information include U. S. Office of Education, Department of Health, Education, and Welfare, Washington 15, D. C., and the National Education Association, Washington 6, D. C.





Jack Shellenberger describes Japan's biggest sport

SUMO

SUMO is Japan's biggest sport. And the key traits of a promising young Sumo wrestler seem to be an over-active thyroid and an insatiable appetite. A glandular condition will provide the needed physical frame which, in comparison to the normally small Japanese body, is twice the shoulders and triple the girth! The big appetite is needed to fill up the frame. Two hundred pounds of 20-year-old aspiring wrestler is slightly *below* average!

Everything about Sumo is big . . . the athletes, the arenas, the rewards, the number of dedicated fans. Japan's most popular sport is baseball, except during the Sumo season. Four times a year, for 15 tense days, a nation of 92 million persons is made very much aware of the rise and the fall of several hundred Sumo wrestlers.

To the casual, unfamiliar onlooker, Sumo wrestlers appear silly: Big, round tubs of men, almost naked, crouching across from each other, then scrambling and grappling for a few seconds until one is either shoved or falls outside of a ropeless ring. Yet Sumo tournaments cause Japan's radio and TV networks to cancel all regular programs (baseball included) between 4 and 6 p. m. to give their audiences all the major matches.

During the last half hour of the day's bouts, an estimated ten per cent of the Japanese population are listening or watching on radios or TV sets.

The arena where Sumo is staged will have been sold out for weeks in advance of the tourney, and despite stifling heat in the summer or the damp chill of winter, the devotees will have been in or on their seats (the

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A champion sumo wrestler is helped into his fighting togs by apprentice-trainees. The ancient ceremonial garb is worn prior to the actual encounter. Most top sumo wrestlers are strong, quick, and heavy.

arenas include reserved sections (small plots of straw mats about three feet square, made to accommodate four persons) from 11 in the morning until the last bout ends at 5:40 p. m.

"What's the attraction?" ask visitors to Japan. Nine times out of ten visitors are not impressed by a Sumo bout. Sumo appears slow and its only connection to wrestling is the clothing, or lack of it, on the wrestlers. Yet among those foreigners who have lived in Japan for a year or more, there is strong enthusiasm. Sumo wrestlers are prized guests at U. S. military installations. Many U. S. school children are members of Sumo fan clubs and can reel off the win-loss records of fellows whose names alone would be enough to discourage familiarity: Anneniyama, Hakuryuyama, Tochinishiki, Wakachichibu are examples of the names.

What attracts people to become Sumo fans? First of all, the fact that the sport is entirely Japanese in origin and has thrived in Japan for some 2000 years makes it unique, especially in a land which is famous for its ability to adapt many foreign pursuits in the arts, sports, and industrial technology.

To attend a Sumo bout is to witness a succession of symbols and ceremonies directly pertinent to ancient Japanese tradition. In fact, the famous Japanese legend attributes Japanese possession of their island

the outcome of a Sumo bout. It seems that the God of Strength, Tatemikazuchi, after leading his peoples over the sea to the island chain was forced to fight a war with the original inhabitants of the islands, the Isumo tribe. After ten years of warfare, it was decided there should be a Sumo match to see which of the two people might establish themselves as claimants to the islands. Tatemikazuchi won the bout and the islands became Japanese. A shrine marks the site of the bout . . . Kuniyuzuri Rock in Southwest Japan.

The tubbiness of a Sumo wrestler should not be construed flabbiness. Although the average Sumo wrestler is 5' 10" and weighs 230 pounds, these seemingly tubby athletes are unbelievably strong. This is amply documented by watching a match in which one wrestler weighing about 220 pounds, his arms locked about the waist of a 130-pound opponent, lifts him bodily two feet in the air, walks, holding him off the ground and deposits him outside the circular ring!

A day at the Sumo arena during a tournament can begin as early as 9:30 a. m. and last for eight hours. At a tournament, wrestlers participate in one bout a day, a different opponent each day. By the end of the 15 days, the wrestler with the most wins is the victor. In case of a tie, the two leaders will meet in a special bout.

There are five ranks of wrestlers. In the top rank are the Grand Champions who are the strongest, most skillful of some 300 wrestlers competing. In Japan today, there are three active Grand Champions. The next rank is Champion and so on. On the basis of their performances in the preceding tournament, all wrestlers are ranked and assigned opponents either of the same rank or one rank above.

The Grand Champions appear in the last three bouts of the tournament day. By this time, it's standing-room-only at the arena and not much of that on sidewalks in front of shops with TV sets in their windows.

An announcer dressed in a cos-

A thatch lean-to covers the traditional sand ring as villagers watch a sumo match between two young boys.



*Posturing in
ancient style
precedes the
encounter.*

*Then
grappling, a
quick throw,
and the bout
is over.*



tume suggestive of colonial knee britches and vest strides around the 15-foot round ring of tamped earth intoning the names of the opponents for the next bout. The wrestlers step into the ring. They then go through a traditional routine as old as the sport: Clapping hands, extending arms, rotating the palms and finally with feet wide apart, hands upon their knees, they balance on one leg, lifting the other sideways to shoulder height, then stamping down on the earth. This is repeated with the other leg, and is symbolic of stamping evil into the ground.

Then the referee appears. He is ranked by the matches he referees. (The Grand Champions' referee is an 80-year-old man who is as much a public idol as the wrestlers.) He wears long robes of brilliant brocade, a short sword, a peaked cap, and carries a small paddle which he deftly flecks in front

of the watching faces of the wrestlers in the ring.

The big figures now crouch opposite each other in a stance not unlike defense guards on an American football team. What follows is a several minute period of padding, turning by the referee, crouching and glaring at each other on the part of the wrestlers. After each turn of the paddle they look away, rise and lumber over to their respective corners, grab up handfuls of goodluck rock salt which they toss into the ring, then returning to the crouch, they await the signal to begin.

After three or more trips to the salt piles and when the wrestlers seem ready for the encounter, the referee raises the paddle and the bout is on. The two spring at each other seeking a hold which will enable one to push, throw, or topple the other out of the ring or down to the ground. The first man who

ot leaves the ring or whose knee touches the ground is the loser. The grappling for hold which usually includes open-hand slaps, butting, and tripping lasts only for a few seconds and most bouts are over in less than a minute.

One of the advantages of watching Sumo on TV is the fact that each bout is immediately followed by a slow-motion kinescope or video tape recording of the action so that the viewer can spot the technique of the winner. There are over 40 different throws in Sumo and the top wrestlers are noted for their specialties.

The training for professional Sumo wrestling is long, rigorous and closely supervised. The young prospect trains for as many as five years with no vacations before taking part in a tournament. The training begins when he is taken into one or another Sumo fraternity. He begins as an apprentice. His promotion depends on his ability. The mode of rule is hard. The discipline is strict. The rewards are small.

For the first few years, he will receive no income, just room and board. He will, with the others, rise early in the morning, wrestle for five hours (usually against stronger, more experienced opponents), then prepare the baths for those who out-rank him. After his own bath, he'll treat his cuts and bruises and then tardily join the others in eating the traditional Sumo meal of chanko-

ryori, a heaping stew of chicken or fish and vegetables. One wrestler, as his portion of the stew, will consume about two chickens, two whole cabbages, five pounds of potatoes, two huge radishes, five pounds of carrots, two pounds of flour, a pint of soy sauce, and a tub of rice as a side dish!

In the afternoon, the apprentice will clean the rooms and prepare the practice ring for the next morning workouts. Between tournaments, the junior wrestlers are obliged to accompany one or another of the champions as they make tours of the hinterlands. On the road, they often serve as "worthy" opponents for the headliners to maul.

It's a hard life and the number who quit to return home or move into what Japanese consider much less rugged sports such as western-style wrestling, or boxing is 40 per cent of the total beginner class. But with the proper physique, plenty of practice and no small degree of Sumo-savvy, the neophyte can progress and make his way through the ranks in his quest to become a Grand Champion, which in Japan, is a rather special brand of earthly immortality. ▼▼▼

相撲

thy kingdom...
on earth



Brother!

That will be the day!

Whenever African, Asian, and West European peoples stand together, peacefully discussing the problems of earth and space, the kingdom will certainly be at hand. You sure picked an appropriate symbol for Youth Week 1960. The only trouble is, it's not that simple in real life.

JAPANESE GIRL: To be perfectly honest, it wasn't easy to get the three of us together for a picture. Each had his own idea of how it should be done. There was the question of dress. It would have been much more colorful if we had worn our national costume, but today anything which represents the past is avoided like the plague. Everywhere youth wear modern Western fashions. National costumes are pretty to look at, but, to many of us, they are symbols of the dying old order—tribalism, colonialism, and traditions that are being cast aside.

AFRICAN BOY: I am more welcome in many places in my native costume.

AMERICAN BOY: The photo was only the start of our difficulties. We

all agreed that "Thy Kingdom . . . on Earth" was an appropriate theme for Youth Week. It expressed the idea of Christian citizenship. But soon we realized that the theme meant something different to each of us.

JAPANESE GIRL: We of Japan live only in the hope that Christ will soon come in the fullness of his glory. Life as we know it can only have meaning as we look beyond the troubles of this world to God's kingdom of perfect peace, love, and justice.

AMERICAN BOY: But God's kingdom exists right here and now in the hearts of those who trust in him and live in his will. We don't have to look forward to a "day of glory." As God reigns within our hearts, his

thy Kingdom . . . on earth

kingdom is in our midst. Only as men open their hearts and allow him to reign in their lives will God's kingdom be on earth.

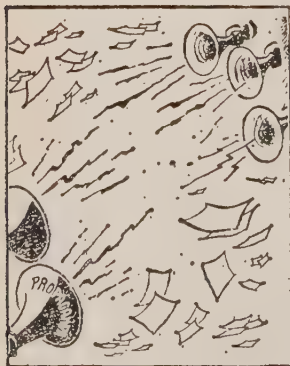
AFRICAN BOY: That sounds pretty. It's easy for you to sit back in your steam-heated homes, drive your plush cars, enjoy your hayrides and proms, and talk about the hopeless condition of the world and God's goodness. The problem is that the love of God in your *hearts* doesn't feed the refugees in the Middle East, nor does it educate my people in Africa who are crying for an opportunity to contribute to the kingdom of God. To make our contribution we must be free to develop ourselves and our nations under God. But you sit back and do nothing while your European friends enslave us and exploit our natural resources. Your pennies sent mission-

aries to us. They brought the Bible. They told us of a Savior, God's Son, who came into the world, "to preach good news to the poor . . . to proclaim release to the captives . . . recovering of sight to the blind . . . to set at liberty those who are oppressed . . ." (Luke 4:18). The gospel to us means salvation from the evils of *this* world.

AMERICAN: But you can't have freedom unless God reigns in the hearts of at least a few men. Otherwise, you merely trade oppression by selfish white men for oppression by selfish black men.

JAPANESE: And it will take an age of God to bring even that much change. I'm afraid I still feel that we will always have turmoil on earth. Only God, working through his people, can resolve problems and give meaning to life.

The progress of mankind . . .



"There are . . .

still insufficient . . .

means for . . .

AFRICAN: I agree. As instruments of God, we can bring about a change toward his will.

AMERICAN: While striving to do what is right, man must realize that all things God is working for the fulfillment of his creation and his attributes. Men alone cannot hope to build a perfect world.

JAPANESE: But we need to be more specific about his kingdom on earth.

AMERICAN: I admit that we in the U.S. have been trying to build life around things: houses, clothes, cars, gadgets, planes. "Thy Kingdom . . . on Earth" in the U.S. means learning to live together regardless of one's occupation or skin color. We've got to learn to respect all men and provide equal opportunity for all. And then, we've got to cope with the spiritual problems of the nuclear-space age.

JAPANESE: So many in my country need to know of Christ before

we can hope to have a country which is Christian in any way. Our people hear about Coca Cola and Elvis Presley through your advertising, but someone needs to tell them about Christ. Thousands of our youth commit suicide each year because they have nothing to live for.

AFRICAN: The presence of God's kingdom in Africa means freedom. But as the African young person leaves a primitive village and goes to the industrialized city to find work, he moves across a thousand years of cultural development. We in Africa are starting from scratch to develop the continent of the future.

JAPANESE: Each nation must seek God's will.

AFRICAN: Each person must ask himself how his life contributes to God's kingdom on earth.

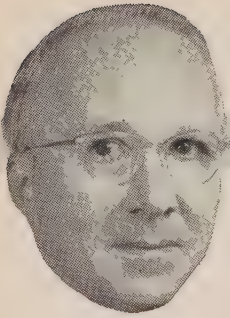
AMERICAN: Yeah, that's the question. How does it? ▼▼▼



Algemeen Handelsblad, Amsterdam

aid to . . .

underdeveloped countries!"



on this business of living

What barriers keep you from studying better?

LOOKING for some practical pointers to lift that mental haze—and brighten your school daze? If you're like the young people I've met in scores of high schools, your study habits could stand some improvement. Efficient study habits are important. They'll help boost your marks—and save you time as well. Ever wonder how Jane seems to retain so much more in just one hour of study than you do in three? No, Jane's not a "brain." But she has learned some valuable tips about studying.

Simply wishing that you'd get better grades won't help too much—especially if your study habits follow the typical hit-or-miss pattern. (How about the study periods you've day-dreamed your way through?) To study effectively, you must develop certain *work skills*. Without these special work skills in studying, you cannot expect to attain your best marks in any course. Diagnose your own study weak-

nesses. Check yourself on the following points. Then you'll have some idea where to begin to change the situation for the better:

☐ 1. Do you sleep at least eight hours every night? (Or do you have to cat-nap in school because you were up too late the night before? ☐)

☐ 2. Do you eat well-balanced meals so that you have energy to study hard? (Or do you think, for example, that lunch of pop and french-fries is all you need? ☐)

☐ 3. Do you study in good light and in good posture? (Or do you slump into a lounge chair and try to read in poor light? ☐)

☐ 4. Do you have a practical *schedule* of study times? (Or do you study whenever there is little else to do? ☐)

☐ 5. Do you study in a quiet place with few disturbing things? (Or do you try to study with the TV or the radio blaring out the latest hit record? ☐)

Dr. John E. Crawford

- a clinical psychologist
with special interest
in youth and their problems
- a Fellow in the consulting
division of the American
Psychological Association

☐ 6. Do you keep careful notes
in class? (Or do you think you will
remember all that the teacher said
about the subject? ☐)

☐ 7. Do you take assignments
seriously enough to try to do them
to your *best* ability? (Or do you
often turn in your second or third
best? ☐)

☐ 8. Do you keep alert to the
subject matter in class? (Or do you
let yourself drift in daydreams
about almost everything else? ☐)

☐ 9. Do you try to contribute
intelligently to class discussions?
(Or do you miss this important
opportunity? ☐)

☐ 10. Do you talk with the coun-
selor occasionally, to make best use
of such help? (Or do you wait un-
til you are in a jam before you let
anyone try to help you? ☐)

How do you rate on these ten
points? How do you propose to im-
prove the picture?



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"Sure, my ears are freezing, but if
I put on ear-muffs, no one will be
able to see my beautiful side-
burns!"

youth in the news . . .

Postage Stamp to Honor Boys' Clubs of America

A four-cent commemorative postage stamp honoring the Boys' Clubs of America will be issued this year. The stamp will be placed on sale in New York City at a date to be determined in July or August when the Boys' Club will dedicate their first permanent national headquarters, the Herbert Hoover Building, named in honor of the former President. For 24 years Hoover has been chairman of the board of directors of the organization.

It will mark the 100th anniversary



sary of the beginning of Boys' Club work. Today there are 542 Boys' Clubs serving more than 500,000 youth. "The clubs," observed Postmaster General Summerfield, "strengthen the theme, 'Building Juvenile Independence.'"

USAF Chapel Attendance Exceeds Million Monthly

Total attendance at services in U. S. Air Force chapels exceeded an average of 1,000,000 per month during the past fiscal year. During the year that ended June 30, 1955, 12,124,802 persons attended services in Air Force chapels. More than half (7,533,607 at 126,061 services) of the attendance represented Roman Catholic personnel. Some 64,155 Protestant services had a total attendance of 4,448,265. Attendance at church school and religious education classes set a new record of 5,012,500.

"We've got to sell modern religion with modern music," says Rev. Christopher Gardner, who has installed a jukebox in his London church. Hoping to reach his younger parishioners, he will play rock and roll hymns.

Melissa Hickes, 12, of Pittsburgh, Pa., shed tears of joy when she learned her essay won her and her parents a trip to the Holy Land. The contest, whose topic was "How the Famous Domes of the World Are Symbolic of Man's Progress," was held in connection with the city's new public auditorium, the world's largest retractable stainless steel dome.



Says Half of Soviet Zone Youth Refugees "Heathen"

About half the youthful refugees from Germany's Soviet zone, said a clergyman, "had not a clue" when asked about Jesus Christ, the meaning of Christian holidays, the Ten commandments, or the Lord's prayer. Dr. D. Wulf, who served as pastor in a West Berlin reception camp for several years, noted, however, that a surprisingly large percentage of the youth named a clergyman or another church-related person when asked who they thought had been especially kind to them in their home village or community.

Japanese Teens Raise Funds for Filipino Center

Japanese Protestant youth are spearheading a drive to raise funds to buy cement for construction of the new national headquarters of the Philippine Federation of Christian Churches in Manila. At a Tokyo

youth rally attended by 5000 students, \$555 was raised. Construction of the \$85,000 structure, the "Ecumenical Center," will get under way this year. It is being built with the aid of U. S. mission boards who have voted appropriations totaling half the estimated cost.

Teen Drivers Win Praise After Six-Year Study

Teenagers are safer drivers than many people think! A study by the Greenwich, Conn., Police Department's traffic division of 1066 accidents in which injuries occurred showed that only 229 involved teenage drivers. The statistics covered a five-year, eleven-month period from 1954 through November of last year. Only one minor had been arrested for driving while intoxicated. Three teenagers behind the wheel were involved in fatal accidents.

may we quote you

- ▶ When two cars try to get into a place meant for one, there's often room for a third—the ambulance.

—Indianapolis News

- ▶ To some people religious freedom means the choice of churches which they may stay away from.

—York Trade Commission

- ▶ One ingenious young man solved a familiar expense problem by asking his girl, "I heard a good one the other day. Do you know the difference between a filet mignon and a hamburger?" "No, I don't," she replied. "Good," beamed the young man. "Waiter, bring us a couple of hamburgers."

—Correspondent

- ▶ There will be no peace so long as God remains unseated at the conference table.

—William M. Peck, Forth

- ▶ It's very hard to be bad at anything if you enjoy doing it.

—George Burns

- ▶ We know a guy who figures that his vacation has been success if his self-winding watch runs down.

—Door County (Wis.) Advocate

- ▶ A gossip turns an earful into a mouthful.—Cy N. Peace

- ▶ Alcohol is a great preservative—for everything but secrets.

—Jerry Van

- ▶ Then there was the little girl who was described as "the picture of her father . . . and the sound track of her mother."

—Journeyman Barber

- ▶ There is nothing wrong in having nothing to say unless you say it aloud.

—Tit-Bits, London

- ▶ If you tell the truth, you don't have to remember anything.

—Mark Twain

CREDITS FOR THIS ISSUE:

PHOTOS: Cover and 3, A. Devaney; 4, 32, H. Armstrong Roberts; 8, Religious News Service; 16, 18, 28, 29, United Press International; 20, Jack Shellenberger; 22, United Christian Youth Movement.

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South Dakota youth
sponsor U.S. education of . . .

Young Ambassador



SATOKO ITO of Nagoya, Japan, sophomore at Yankton College, Yankton, S. D., might have stepped right out of the pages of *Sayonara*. She's a delightful mixture of graciousness, constant good humor, and a little-girl shyness. Satoko is here under the sponsorship of the South Dakota Pilgrim Fellowship. It was because of the fine record of another Japanese Christian student who attended a U. S. college under similar sponsorship that the PFers decided to sponsor a foreign student at Yankton College.

Although Satoko's family is of Buddhist faith, Satoko herself became a Christian during her freshman year in high school. She dresses western-style, donning her traditional Japanese costume only when performing (see left). In her freshman year Satoko attended Kobe College in Japan. She is majoring in social psychology. The South Dakota Pilgrim Fellowship, in cooperation with Yankton College, plans to sponsor Satoko's education through her junior and senior years, too.



a prayer for my friends

Our Father God,

Help me to be worthy of my friends.

Give me an open heart that will be an open door to wide
and deeper friendships.

Help me to make room in my life for others. When my
friends are in trouble, give me the grace to help. When they
are happy, give me a joyful heart, as though I were celebrating
my own happiness. When they need a friend, help me to be
one. And help me always to enjoy the companionship of the

Son Jesus Christ who is my best friend. Amen

